tt 5. He is seen as the Beginning, the Cause of all con-
necting causes, above the three times (present, past and
future), and without parts. Having first worshipped that
adorable God, whose form is the world, and who is both cause
and effect, as seated in his heart, (the worshipper obtains
liberation)/"'

c(10. May the one Lord who has, out of his own nature
covered himself like a spider with threads derived from
'Nature, enable us to enter into Brahman!

(t 11. That one God is hidden in all things ; he is omni-
present and the Inner Self of all. He superintends all work
and lives in all beings. He is the Witness, the Inspirer,
detached and above the *gunas.*

i(*12.* He who is the one Mover of many inactive things,
who makes the one germ manifold,—those wise men who
see him in themselves obtain everlasting peace, and not
others.

<(13. The Eternal among eternal things, the Conscious-
ness of conscious things, who though one, dispenses to many
their objects of desire,—one who knows that God, the cause
who is knowable by metaphysical knowledge and con-
centration of mind is freed from all bonds.

<{ 14. The sun does not shine there, nor do

the moon
and the stars. These lightnings do not shine
there ; How
can this fire ? After that shining One alone
do all shine ; all
this shines by its light/'
ft 16. He is the Maker of all, the all-
knowing, the Self-
subsistent, the Maker of time, endowed
with the *gunas,*
omniscient, the Lord of Nature and of the
soul, the regulator
of the gunas and the cause of the
preservation, bondage and
liberation of all/'
" 21. By the power of his own austere
course of discipline
and by the **grace** of God, the wise
Svetasvatara spoke to the
revered anchorites of the most holy
Brahman devoutly
worshipped by the sages.